

CHILDREN'S BOOKS

FOR EVERY

DAY

OF THE

MONTH

AND YEAR

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The AUTHOR to
the READER

I Do not present you here
with Discourses which re-
quire much Study or much
Time for the Reading,
but with plain Thoughts, short
and easy, which you may under-
stand without trouble, and read
in a moment. Nor are these
Thoughts partly moral, relating
to worldly things, Duties which
the light of Nature proposes, but
such as those of Epictetus, and
Seneca, and the Stoicks, who con-
sidered the highest and most

is the most important Tenet of
our Faith, and the most exal-
ted Rule of the Gospel.

These Thoughts are suitable
not only to such, who live re-
tired, and make great use of
their reason, but also for those
who being engaged in the
World, have less opportunity
for the things of God. For cer-
tainly such as are most devo-
ted to the World, may yet
sometimes lift up their Eyes
towards Heaven; whatever
be the Employment, how great
soever mens Incumbrances, a
man cannot but find time enough
every day for a moments Read-
ing; and the Business may be
admit of Solemn Meditations.

yet

yet it can no way hinder our
Entertainment every day of
one good Thought, ere we be-
take our selves to Business.

The Design of this little
Book, is to furnish men with
Thoughts for every Day of the
Month; and that you may reap
any Advantage from 'em, you
must observe this Method.

In the Morning, having ad-
ored God, and placed your self
as in his presence; read the
Thoughts for the Day, but read
'em distinctly; that you may
fully understand them; if you
have time enough, make a
pause at the end of each Para-
graph, before you pass on to an-
other: think it over enough

Scarcely to understand the Truth
or Rule which you read, but
endeavour to penetrate the bot-
tom of it, to relish it, and bring
it close by a home Application.
Do this in every Paragraph;
if you are too busie for this,
the plain reading of them may
suffice. Christian Thoughts
like a Seal on Wax, if they
sink but the least into our
Minds, never fail to leave be-
hind them on the Soul some Im-
pression. If you cannot find time
for the reading these Thoughts,
in the Morning, at some other
part of the Day, read 'em at
least twice at Night before you
go to Bed. *Very truly yours*
The Application which fol-
lows

Words immediately after the Thoughts, is important and plain; you must by no means omit this: it takes not up much time; thus to exert an Act of Vertue, and make a short Reflection.

The Sentences which are in the Close of all, are, as if it were an Abridgment an Extract of the Thoughts of the Day: All their Sense and Force is here summ'd up, as it were in two words; they are short, and easie to be remembered; they are passionate, and very apt to awaken, to support and nourish the Soul, during the Day. These are Grains of Essence, that in a little Quantity,

city, contain great Vertue, and consequently effect much in a short time.

When you have read over the Thoughts of all the Days of the Month, you must read 'em over anew, that you may fully understand 'em & reap the true fruit of 'em. There are new Discoveries to be made daily in the Truths of the Gospel. These are Mines we can never dig to the bottom of. They are likewise Seeds which do not bring forth Fruit in any hearts where they have not taken deep Root.

The

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Christian Thoughts

FOR
Every DAY
OF THE
MONTH.

The First DAY.

Of Faith.

I. **A**LL that the Gospel teacheth us is founded on the Authority of the word of God. The Church has

B

learned

learnt from the mouth of
 Jesus Christ, that which is
 proposeth to believers as the
 Object of their Faith; one
 cannot Err, when truth it
 self is our guide. There is
 nothing more reasonable
 than to subject our reason to
 Faith.

2. Of what use is Faith to
 a Christian, if it serve not for
 a rule of his manners? It is
 a great folly to question the
 Truth of that Doctrine which
 God has Revealed, and such
 numbers of Martyrs have
 signed with their Blood
 which has been Confirmed
 by so many Miracles, which
 the Devils themselves in so
 many

many encounters have confessed ; But it is a far greater folly to believe this Doctrine, and yet to live so, as if there were no question but 'twere false. Not to live conformable to one's belief, is to believe as Devils do.

3. Faith then shall hereafter be the Principle of my actions and the Rule of my life. What ever it condemns, that I absolutely condemn in despite of all the Reluctancies of Nature. I will on all occasions Confront the Maxims of the World with those of the Gospel. What says the World? That we ought to follow our Inclina-

4 *Christian Thoughts,*

tions, that we ought not to suffer any thing, &c.

What says Jesus Christ? The quite contrary. Who is in the Right? Jesus Christ or the World?

Application.

Render thanks to God that you are in his true Church, and recite your Creed Deliberately, as if you were to make a Solemn Profession of your Faith.

Sentences.

Adauge nobis Fidem. Luc. c. 17.

Lord increase our Faith.

Quid prodest si quis Catholice credat, & Gentiliter vivat? Petr. Dam.

What

What avails it to believe like a Christian, and live like a Pagan.

The Second DAY.

Of the End of Man.

I. **G**OD is our last end, he could not Create us but for himself. Our Lord has told us, that we are not made but for God; And we cannot give him the lie, but by betraying our selves.

2. Every one ought to have that which belongs to him. Let us therefore be God's, since we belong to God. If we are not willing

6 *Christian Thoughts,*

ly his, as his Children, we shall in despite of us be his as his slaves. We must unavoidably live under the Empire of his goodness, or under the Empire of his Justice. Which will ye Choose?

3. Every thing ought to tend towards its end, and to act according to its nature. If the Sun which was made to give light, should refuse its light to men, it would be as if it were not at all, or rather it would look monstrous in the World. So is there nothing more useless, or more monstrous, than a Soul, which being made for God, does not give up it self at all to

Of the End of Man, 7

to God. But do I behave my self as becomes a Creature which was made only for God? Are all my thoughts, and all my actions devoted to him? Ah how little do I do which I can truly say is done for God. What do we do upon Earth, if we neglect that only affair, for the sake of which we live here?

Application.

Take up a Resolution to seek God only, and to withhold nothing from him that belongs to him.

Sentences.

Dominus meus & Deus meus
Joan. c. 20.

B 4

Ah

Ah thou art my Lord and my God!

Totum te exigit, qui totum te fecit. S. August.

He expects you should be wholly his, who made you wholly all that you are.

The Third DAY.

Of Contempt of the World.

I. **T**Hen when man gives himself up to the World, he Ceaseth to be in any measure a Christian. This prophane World, so passionately fond of greatness, of pleasure, of every thing that flatters our self-love, is the Capital Enemy of Jesus Christ

Of Contempt of the World 9

Christ, their Maxims, their Commands, their Interests, are directly contrary; we cannot therefore possibly serve both together, we must break off, with the one, or other.

2. We cannot side with the World, but we must violate the vows of our Baptism. In renouncing the Devil and the Poms of this World, we have engaged our selves by a solemn Oath to trample under foot all that which the People of the World esteem; What Perfidiousness! What Sacrilege is it! after all this to become an Idolater of vanity, and to prefer the things
of

of this world before those of Heaven?

3. The World has nothing in it worthy the love of an immortal Soul. It has nothing wherewithal to reward those who serve it. Its Treasures, its Recreations, its Honours, may indeed engage and incumber the mind of man, but they can never satisfie or fill it: To speak truth, these are but deceitful possessions; illusions and dreams; Or rather they are real evils, they contribute to make man wicked, and cannot prevent his being miserable. The most dazzling fortune is not only empty, uncer-

Contempt of the World. 11

certain, and short; but also
burdensome, full of troubles,
and dissatisfaction; men sigh
and suffer on a Throne, as
well as in Chains and Fetters.

Application.

Beg of our Saviour, that he will de-
stroy in you the spirit of the
World, and give you Power to
despise the Pomps and Vanities
of the Age, and all worldly
greatness.

Sentences.

*Quod hominibus altum est,
abominatio est ante Deum. Luc.
16.*

For that which is highly
esteemed amongst men, is a-
bomination in the sight of
God.

Va

Et his qui haeserint transe-
untibus, quoniam simul transe-
unt. S. Aug.

Wo be to those who dote
upon perishing things, for
they shall perish with em.

The Fourth DAY.

Of Death.

I. **A** Christian hath great
reason to fear death,
if he doth not live as becomes
a Christian. What a strange
account has he to make after
a worldly and sensual life!
What regret and vexation
must it create him, that he has
lost all opportunities of his
Salvation. To die an ene-
my

my to God, O Dreadful
Death! O Melancholy Mo-
ment, that ends the pleasure
of Time, and begins the
pains of Eternity.

2. What is it which we
would wish we had done,
when we are at the point of
Death? Let us do now that
which we then shall wish we
had done. We have no time
to lose: every moment may
be the last of our life. The
longer we have lived, the
nearer are we to our grave.
The more we have deferr'd
and put off death, the near-
er it approaches.

3. What opinion shall I
then have of worldly things,
when

when I am just going to quit 'em? Let us in the midst of life take counsel of Death; it is a faithful counsellor and will not deceive us. How will this Gold, this Pleasure, this Beauty look? What shall we think of them at the hour of Death? In life, shews and appearances of things deceive us, in death we see 'em just as they are. The living man prizes the World, the dying man contemns it; whom shall we believe, the living, or the dying man? Ah! what a Trifle will the World appear to us by the light of the Torch that will conduct us to the Bed of Death! But
alas

alas there will be no longer
time to deceive our selves.

Application.

Think upon that thing which you
would most Fear, if you were to
die this instant, and with speed
take care to secure your selves a-
gainst that. Accustom your self
to do every action of the Day,
as if you were to die just after
you have done it: Above all
observe this rule in the use of the
Sacrament.

Sentences.

*Uno tantum gradu ego mors-
que dividimur. 1 Reg.*

I am it may be but a step
from Death.

*Christiano Crastinum non
est. Tertul.*

The

16 *Christian Thoughts,*

The Christian lives to day
as if he should ne're see to
morrow.

The Fifth DAY.

Of the last Judgement.

- I. **I** Must one day appear
before the Tribunal of
Jesus Christ, that I may
there be judged according to
the good or evil, I have
done. There is nothing more
solemn, or more particular-
ly revealed in the whole
Gospel than this truth: I do
as firmly believe it as if the
last Trumpet had already
blown, to awaken the Dead.
2. What shall we be able
to

to say, at the sight of so many evil Thoughts, of so many wicked Actions, of so many Graces slighted and despised? O terrible day! The day of the wrath of God! Wherein every thing shall be discover'd and laid open, even to the most retir'd thought and motion of the heart; wherein every thing shall be accounted for, even to the least Scruple, even to every moment of time, to every sigh and desire, and this without any abatement for any thing! The just shall scarcely be found just; what will become of the sinner and ungodly?

3. What

3. What Sentence must the impenitent sinner then expect, from an inexorable God? O dreadful sentence; Go ye Cursed, &c. Ah whither shall they go Lord, those wretched Creatures, whom thou dost pronounce accursed? What part of the World must they retire to, who must be gone far out of thy presence? where can be the place of so dismal an abode? To be banished from the presence of God; to be accursed of God; O dreadful portion!

Application.

Fancy your self before the Tribunal of Jesus Christ. What

Of the last Judgment. 19

is it that you would then be most ashamed of? Think now on that, and remember that the most secret sins will then be made publick and manifest in the day of Judgment, if they be not effaced by repentance.

Sentences.

*Ante faciem indignationis
ejus quis Stabit? Nah. i.*

Lord who can stand before thee when thou art angry?

*Vae etiam laudabili vitæ
hominum, si remota misericor-
dia discutias eam! S. Aug.*

Wo were it to the most unblameable life, if thou O God, laying aside all mercy should-

shouldest sift and judge it rigorously !

The Sixth DAY.

Of Hell.

I **W**HAT a horror
shou'd we have
of Hell, if we could hear the
lamentable screechings of the
Damned ! They sigh , they
groan, they howl like savage
beasts in the midst of flames;
They accuse themselves of
their sins, they bewail them,
they detest them; but 'tis too
too late. Their Tears serve
but to make those fires more
fierce in which they ever
burn

burn, but never consume. Ah how severe, and yet how vain and fruitless is the Repentance of the damn'd!

2. Never to see God: to burn in fire of which ours is but a faint shadow: To endure all sorts of evils at the same time, without any comfort, without abatement or intermission: To have Devils and Furies always in our sight, and Rage and Despair always in our heart: Ah wretched life!

3. It fills these wretched souls with rage, to think that they have had so many opportunities of salvation, and that they have neglected

'em. The remembrance of their past pleasures is one of their most sensible Torments: But nothing torments 'em more, than that they cannot lose the memory of that God, whom they have lost for ever through their own default.

Application.

Go down in thy imagination into Hell; and there demand of the damn'd what brought them to that dismal place: from their mouths inform thy self in the nature of their State, and learn of them to fear God, and to know thy own danger.

Sen-

Sentences.

*Quis poterit habitare de
vobis cum igne devorante?
Isaia. 33.*

Which of you (soft sensu-
al souls) can dwell in a
devouring fire?

*De pœna in pœnam transe-
unt, de ardore cupiditatis in
flammas Gehennarum. S. Aug.*

The wicked are removed
from pain to pain, from the
feavers of Lusts to the flames
of Hell.

The Seaventh DAY.

Of the Eternity of Hell pains.

WHat can the wrath
of God do more,
than

than punish pleasures which
dure so short a moment,
with pains that know no
end? To be miserable as
long as God shall continue
God, what unconceiveable
misery is this? is it not e-
nough, that the miseries of
the Damn'd are the most ex-
quisite and unspeakable, but
must they be eternal too? The
prick of a pin is a slight pain;
but if it were to be Eternal,
it would be unsupportable:
What then will Flames &c.

2. O Eternity! When a
Damn'd creature shedding
but one drop each age, shall
have wept tears enough to
make up all the Rivers and
Brooks

Brooks and Seas that are in the World; he shall have advanced no nearer towards an end of his sufferings after so many Millions of Years than if he had begun just now to suffer. He must begin his sufferings all a new, as if before he had suffered nothing; and when he shall have begun again as often, as there are Sands upon the Sea-shore, Atomes in the Air, & Leaves in Woods and Forrests, all this at last must be counted for nothing.

3. The Damn'd are not only to suffer during all Eternity, but what's more dreadful still, they suffer the evils of
C an

an entire Eternity in every moment. Eternity is always present to them; Eternity mixeth it self with all their sufferings; they have it always in their thoughts, that these their pains will never have an end. O cruel thoughts! O miserable State! to burn all Eternity, to weep all Eternity, to rage with pain all Eternity! Ah that we could entertain such thoughts of these things as the damn'd do!

Application.

Exert an act of Faith, concerning the Duration of those pains, with which God punisheth a wilful sin. We must at least believe

lieve this, tho we cannot comprehend it. 'Tis a strange misfortune for a Christian, not to be convinced of a wretched Eternity, but by his own sad, sad Experience.

Sentences.

Qui non obediunt Evangelio, pœnas dabunt in Inferno sempiternas, 2. Thes. I.

All they who obey not the Gospel of Christ shall suffer Eternal pain.

Momentaneum quod delectat æternum quod cruciat. S. Chris.

The pleasure of sin is for a moment, the punishment for ever.

The Eighth DAY.

Of Paradise.

PARADISE! O glorious word; a word

that Comprehends in it an utter absence of every thing that's evil, the enjoyment of all that's good collected and united together: The perfection of the glory and magnificence of God; The purchase of the blood of Christ; The Consummation of all the desires of the heart of Man, and something beyond all this.

2. To see God distinctly and clearly,, and such as he is in his glory, to love God without measure; to possess God without the least fear of ever losing him; To be happy with the happiness of God himself; These are the glo-

glorious objects of my hopes. Ah! I have but three or four days to pass in this exile, in this Pilgrimage, and then I shall be with him whom my soul loveth.

3. What matters it Where we dwell here below, provided we dwell with Jesus, with Angels, and glorified Spirits to all Eternity? Have I any reason to complain that eternal Happiness cost me a little trouble? The Martyrs purchased Heaven at the price of their Blood, and yet looked on't, as given 'em for nought. Oh blessed Eternity! did men but know thy value.

Application.

Stir up in thy self an earnest desire
of beholding God, and whilst
thou confiderest Heaven; look
down with Scorn on Earth.
Were thy Soul fill'd with the
thoughts of Paradise, thou
wouldest neither admire nor fear
any thing in this World.

Sentences.

*Satiabor cum apparuerit
gloria tua. Psa. 17.*

My Soul can never be sa-
tisfied till I behold God in
his Glory.

*Si labor terret, merces in-
vitet. St. Bern.*

Let not the pains discour-
age us where so glorious a
reward inviteth us.

The

The Ninth DAY.

Of the presence of God.

I. **G**Od beholdeth me as if there were none, but me in the World, or rather he is within me like an eye infinitely clear, whose sight nothing can escape: He beholdeth me with the same look with which he comprehendeth himself; and with such an attent application of mind, as if in the mean time he forbore to contemplate himself that he might the better study me and search me to the Bottom.

C 4.

2. It

2. It is a thousand times more shameful for me that my sins are open to the sight of God, than if they were exposed to the view of the whole World. And yet we often would not do that before the meanest servant, which we dare do in the presence of the King of Kings: What blindness is it to fear the sight of man so much, and fear the sight of God so little.

3. All the shades of night are not thick enough to conceal us from him who is light it self. The most desert and loanesome retirements are fill'd with the Majesty of God. We may easily indeed shun the

Of the Presence of God. 33

the company or sight of men,
but we cannot but meet God
every where.

Application.

Place your self in the presence of
God, and consider whether there
be any thing in you which of-
fendeth his Eyes. Endeavour to
accustom your self to the Pra-
ctise of this Doctrine of the pre-
sence of God; This is an effe-
ctual remedy against sin. God
sees me; there needs no more to
restrain us in the heat of the
most violent passion.

Sentences.

*Omnia nuda & aperta sunt
oculis ejus, Heb. 4.*

All things are naked and
bare to the eyes of that God.

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with whom we have to do.

*Si peccare vis, quere ubi
non te videat Deus, & fac
quod vis. S. Aug.*

If thou wilt sin, go where
God cannot see thee, and
then do what thou wilt.

The Tenth DAY.

Of the Care of our Salvation.

THE business of Sal-
vation is properly
the business of Man: All o-
ther things may be reckon'd
for nothing. The enterpri-
ses of Princes, The Intrigues
of Courts, Wars, Negotia-
tions, &c. These are meer a-
musements

muzements and Childish trifles. The important and only business of Man, is to serve God and save himself. In this consists all the good, all the perfection, all the happiness of Man. He is no longer to be accounted rational, no longer to be accounted Man; who neglects an affair whose consequences are so important, whose success is so uncertain, whose loss is so irreparable. What blindness, what folly is it, to take such care how to live, and to take none how to live well? To be so intent upon our fortune, and so unconcern'd for our Salvation! What can it
pro-

profit a Man to gain the whole World and lose himself?

2. The Creatures are not made but for our Salvation, and therefore become useless, when we do not make use of 'em to this end. So that, when man forbears to labour after his Salvation, the Sun shall cease to shine, the Heavens should cease to move, the Earth should no longer bring forth fruit for Man: The Angels should abandon him; or rather he himself should fall back into nothing: He is unworthy of life when he lives not to God.

3. Ne-

3. Nevertheless the greater part of mankind think of nothing less, then how to save themselves: They take care of every thing, but their Salvation. We are willing to improve every thing; our Money must be put out to Interest; our Fields must be tilled and manured; the Revenues of our estates must be advanced. We bewail every loss, but that which is without retrieve. We are at great expences for the Body, but we do nothing for the Soul. One would think by our manner of life, that our Soul did not at all belong to us. That it were the Soul of one
of

of our most mortal enemies, that it were the Soul of a beast ; or rather one would think we had no Soul at all, or that we had it only to destroy it.

Application.

Resolve to save your self what e're it cost you, and take up the Sentiment of Pope *Benedict XII.* who when a Prince requested of him something that was unjust : If (said he) I had two souls, I would hazard one for this Prince, but having but one, I cannot be content to lose it.

Sentences.

Porro unum est necessarium.

Luc. 10.

Af-

After all there is but one thing necessary.

Ubi salutis Damnum est, illic utiq; iam lucrum nullum est. S. Euch.

What advantage can we dream of, where Salvation it self is lost. He loseth all, who loseth his Soul.

The Eleventh DAY.

Of the Horror of Sin.

I. **W**HAT a loss is the loss of a God! Men think themselves miserable, when they lose their Goods by a Decree of Law,

Law, or any other Accident. What is it then to lose an infinite good? Wretched the Soul which loseth its God by a sin; But more wretched that Soul which counteth the loss of a God for nothing.

2. O Sin! How common art thou among Men and yet O how unknown! How little understood by'em! In our playing and diverting our selves, to render our selves the object of the Curse of God, what fatal sport, what dismal diversion is this? God who is nothing but love, does infinitely hate the Sinner. To hate a little, is to wish us a little evil; to hate to death,

death, is to wish us death :
But to hate infinitely, this is
that which cannot be concei-
ved. What do we fear if we
fear not this dreadful hatred
of God ?

3. The spectacle of Cal-
vary is a terrible spactacle,
and yet the sight of a soul be-
reaved of grace is a more
dreadful spectacle, than that
of a God dying in Groans.
Jesus died not, but to destroy
sin. Sin raised more horreur
in him, than death it self.

Application.

Imprint in thy mind an unfeigned
sorrow for sin. Of all thy losses
weep for none, but for that of
grace.

grace, for none but this can be repaired by tears.

Sentences.

Quem fructum habuistis in illis, in quibus nunc erubescitis? Rom. 6.

What fruit had you then in those things whereof you are now ashamed; for the end of those things is death?

Væ animæ audaci quæ speravit, si a te recessisset, se aliquid melius habituram: S. Aug.

Wo be to that senseless soul, which while it abandoneth thee, O God, dreameth to find something better.

The

The Twelfth DAY.

Of Repentance.

I REPENT and believe the Gospel, saith our Saviour, He joyneth these two things together, to teach us that the Austerities of repentance are not to be separated from the Profession of Christianity. He was during his mortal life an example of repentance being wholly taken up in expiating our Sins, and appealing the Justice of God: We ought after his example to practise a Constant Repentance

tance if the Most-holy Jesus fasted, and wept, &c. what ought vicious and wicked men to do?

Sin must unavoidably be punished, either by him who has Committed it, or by him against whom it is Committed. If sinners do not correct themselves here in time, Divine Justice will correct them through all Eternity. Those crimes which are not blotted out by the waters of Repentance, must be punished by the Flames of Hell: Is it not easier to weep a few days, than burn Eternally?

To reconcile us to God,
tis

'tis not enough to prostrate
our selves at the feet of a
Confessor to cover our head
with Ashes, and our whole
Body with Sack-cloth. If
we have not a sincere sorrow
for our Sins: If we do not
from our hearts renounce
our criminal dotage, our
unjust gain, &c. we are Im-
postors, not Penitents, Pray-
ers, Alms, Fasting, and all
Mortifications of the Body
whatever are Extrinsicke to
Christian Repentance, ha-
tred of Sin is the very
Essence and Spirit of it.

Application:

Beg pardon of God that you have led a life hitherto so repugnant to his Gospel: And at the same time implore his Grace, that you may be able to live like the Primitive Christians, in the Constant Practise of an austere Repentance.

Sentences.

Nisi pœnitentiam egeritis, omnes similiter peribitis. Luc. 13.

Unless ye Repent ye shall all likewise perish.

Pœnitentibus dico, quid prodest quia humiliamini si non mutamini? S. Aug.

Penitents must learn this Lesson, it availeth little to be

be humbled, if you be not
Changed.

The Thirteenth DAY.

Against delaying our Conversion.

I Do delay too long, to
give my self up to
God; it looketh as if I en-
deavoured to escape his
hands.

Is it then an evil to be
his? Is it any shame to put
an end to a shameful course
of life? Can one love too
soon a beauty infinitely love-
ly? To morrow, to mor-
row? Why not today? Why
not

not from this very moment?
Will my Chains be more easie
to be broke to morrow?
Will my heart be more soft?
No, Certainly; time which
weakeneth all things else,
hardneth and strengtheneth
Sinful habits; by delaying
our remedies, we render our
Diseases incurable.

2. What is it that hindereth
us from following that
voice which calleth us to re-
pentance? What is it that
frighteth us? There's trou-
ble and difficulty (you'll say)
in Changing the course of
one's Life: I grant it. But
what ought not a Christian
to undergo, who adoreth a
Cru-

Crucified God, and expecteth a Paradise! If there be any thing that we ought to fear, 'tis that abuse of God's grace which we are guilty of.

3. To delay! Is time to come in my disposal? Is it a Fund that I am master of? God waiteth for me; 'tis true the Scripture saith so: But the Scripture doth not tell me how long I have yet to live. He who hath promised pardon to the penitent, hath never promised a morrow to the Sinner. It may be I may have time, but it may be I may not. Must not a man have lost all Sense,
D That

That will hazard all the hopes
of his Salvation upon, and
It may be,

Application.

Reflect upon the time, that you
have deferred to give your self up
to God: And tremble to think of
the danger in which you are.

Sentences.

Dixi nunc Cæpi. Pſal. 119.
I made haſte and delay'd
not to keep thy Command-
ments.

*Nalla ſatis magna Securitas,
ubi periclitatur Æternitas.*
S. Greg.

A man can never be too
wary when Eternity is at
ſtake.

The

The Fourteenth DAY.

Of the Opinion of Men concerning us.

I. **T**He World talketh :
 Let it talk ; shall
 the talk of fools hinder you
 from being wise ? But what
 will they say ? They'l say you
 fear God more than the world ;
 The vilest Libertine will
 esteem you in their heart, and
 will tell themselves, that you
 are in the Right. After all,
 what importeth it , what
 they say of you, so you do
 your duty, and God Ap-
 prove it ?

D 2

2. What

2. What wretchedness is it to be ashamed of the Gospel! Men look upon't an honour to wear the livery of a Prince, and yet are ashamed to wear that of Jesus Christ. The meanest Artizans make an open Profession of their trade in the World ; and yet Christians dare not own themselves Christians in the Church. The Son of God will be ashamed before his Father of that Christian which hath been ashamed of him before Men.

3. Ah! The adorable Jesus, is there any thing in him to be ashamed of? Is his Name infamous? Is it a reproach

proach to follow his Maxims, his Examples? Thou art not ashamed to be a wanton or Blasphemer; nay more, thou gloriest in it; And art thou ashamed to be a good Man? Notwithstanding, let Men talk what they will, he is the worthiest and most honourable Man in the World, who serves God the most faithfully, and who makes the most Eminent profession of serving him.

Application.

Ask thy self, whether this Fantom the Opinion of the World, does not a little fright thee; and keep thee from discharging those obligations

54 *Christian Thoughts,*

ligations which you owe to the profession of Christianity.

Sentences.

Non Erubesco Evangelium.

Rom. i.

I am not ashamed of the Gospel of Christ.

Quid times fronti tuæ, quam Signo Crucis armasti ?

Let not him who marches under the Ensign of the Cross, fear the reproaches of the World.

The Fifteenth DAY.

Of distrust of our selves.

HERE is nothing a man hath so much reason to fear as himself. His
OWN

Of Distrust of our selves. 55

own weakness should make him tremble more than all the power of Hell. There needs but one word, one sigh, one look, one smile to conquer him. *Adam* fell; *Solomon* forsook God; *St. Peter* denied *Jesus Christ*. What can be expected from slender twigs, when the least blast doth ore-turn Cedars?

2. Man is generally conquer'd without being assaulted; our Passions, our Senses conspire against us every moment: Our own heart is our most dangerous Enemy. Those whom Persecutions have not been able to o'rethrow, have fallen of them-

selves in the Desert: After they vanquished Tyrants & Devils, they have themselves been vanquished by their own lusts. Beware you be not too indulgent, too easy to your self.

3. The greatest of Saints have trembl'd at the thoughts of the State of their Soul before God. Anchorers and Penitents have been heard to sigh at the hour of Death, under the Apprehension of the dreadful Sentence of Divine Justice, neither knowing what they at present were, nor what they should be hereafter. 'Tis but a moment, and one presuming him-

Of Distrust of our selves. 57

himself a Saint does prove
a Reprobate.

Application.

Say with St. Philip de Nery, Lord,
beware of me to day, for I shall be-
tray thee, if thou leave me to my
self. Foresee Temptations and
remember those are the most
dangerous, where you fancy
there is least to fear.

Sentences.

*Qui se existimat stare, vi-
deat ne cadat. 1 Cor. 10.*

Let him that standeth
take heed lest he falls.

*Quamvis sis in tuto noli
esse securus. S. Ber.*

Though you be safe, be
not secure.

The Sixteenth DAY.

Of making use of Grace.

H Here is not the least Grace which Christ hath not purchas'd for us, at the expence of his Blood, and which he has not beg'd of the Father, that moment when he gave up his Soul upon the Cross. Therefore to slight one good Thought sent us from above, to suppress a motion of Gods Spirit exciting us to Vertue, is to trample under foot the Blood of Christ, & frustrate the design of his Death.

2. We

2. We are accomptable to God, not only for those Graces we have received, but also for those which he design'd to bestow upon us, if we had not prevented him. The Sun shines, and we shut our windows; we are nothing the less obliged to it for its light: 'Tis our own fault, that we make no use on't.

'Tis, it may be, more than above these twenty years, that God has inspired you with Desires, which you have never yet had the Courage to put in execution. To be so long in the School of the Holy Spirit, and learn nothing! To be so often soli-

cited, reprov'd, threatned, & do nothing! Let's remember that God is a Creditor, but such a one as cannot be eluded by breaking in his Debt, and that if he does not speedily compel us to pay our Debt, he will at last require it with Interest, which will be great: And in fine that there is a certain measure of Graces, and of Sins, after which God withdraweth himself.

Application.

Give thanks to the Holy Spirit for all those Graces which he has given you; Beg pardon of him that you have not been always faithful to his trust; hearken to his voice at present, and fear, least if you obey not his Commands, you

Of making use of Time. 61

you be in the end utterly forsaken by him.

Sentences.

Cui multum datum est, multum quæreretur ab eo. Luc. 12.

To whomsoever much is given, of him shall much be required.

Gratiam sequitur Judicium
S. Basil.

The day of Judgment followeth the day of Grace.

The Seventeenth DAY.

Of making use of Time.

THe loss of Time is one of the greatest Disorders in the World. This
Life

Life so short, every moment of it so precious, and yet that we should live, as if it were never to have an end, or that we had nothing to do in it?

2. Alas! had one of the Damn'd but one moment of all that time which I waste away how would he use it? In every moment of my life I might gain a blessed Eternity. We let pass no opportunity of diverting, or of enriching our selves; and yet we lose every hour an opportunity of saving our selves.

3. The Day best imployed is not that, wherein you have most advanced your worldly Interest, but that wherein you have

Of making use of Time. 63

have laid up most Treasure for the time to come; and wherein you have most pleased God. Pass your time so, that whatever hour any man should ask you, What are ye doing? you may be able to answer, I am labouring for my God and for my Soul.

Application.

Renew frequently those Resolutions, you have taken up of serving God faithfully; and fix it thoroughly in your mind, that whatever time you do not employ in the service of God, is time mispent and lost.

Sen-

Sentences.

Nemini dedit spatium peccandi. Eccl. 15.

God never gave man time to sin.

Vacat tibi ut Philosophus sis, non vacat ut Christianus sis. S. Paulin.

You are at leisure for vain Amusements, yet have no time to be a Christian.

The

The Eighteenth DAY

Of the Lords Supper.

I THIS Sacrament is the Channel through which the Blood and Merits of Jesus Christ are convey'd; it is the Spring of those Graces which are most necessary to our Salvation. When we abuse it we bereave our selves of all the Benefits of the Death of Christ, and render our Salvation impossible.

1. To abuse the Sacrament, is to prevent the effect of it by our evil Dispo-

position and Unfitness when we approach it. What reason have we to fear, so many pretended Examinations of our selves, and Confessions of our Faults, and yet no Amendment? To eat so often this heavenly Viand, and yet still lead a sensual Life! A Christian formerly who had but once worthily participated of this Sacrament had strength enough to suffer Martyrdom. What do you find like this in you?

3. That which should make us tremble is this, That when ever we receive the Body and Blood of Christ

Of the Lords Supper. 67

Christ without an unfeign'd Sorrow for our Sins, we eat and drink Damnation to our selves, according to *St. Paul*. What must then become of us when we make Reparation for the Blood of Christ, so often prophaned by us in so many unworthy and sacrilegious Communi-
ons.

4. But tho the danger of Communicating unworthily be great, the danger of not Communicating at all is not little. The one is a sacrilegious Invasion of this Holy Sacrament, the other is a stupid Neglect or wretched Contempt of it; that ever
sin-

sinful man should despise the Blood and Merits which should expiate his Sins! that ever frail man should neglect that Grace, which should support and strengthen him! how frivolous here are all Excuses? He that pretendeth Business, declares, that he hath Business upon his hands more necessary than that of Salvation, and wherever Business doth not, nothing but some sin can keep Men off from the Communion; they are unfit to Communicate, and seem to resolve they will continue so. Ah! How is he fit to die, who is not fit to Communicate.

Of the Lords Supper. 69

communicate? How can he be deliver'd from the wrath to come by the Blood and Merits of Christ, who owneth himself incapable of being Partaker of them.

Application.

Consider frequently your own Obligations and Necessities, and the blessed Advantages of this Holy Communion, and come often to it, that your Joy and Peace may be full and steadfast; That your Weaknesses may be supported, and your Resolutions confirmed. Consider what are the Defects of your Preparation, of your Examinations and Confessions, and endeavour to approach the Table with that holy
Dis

70 *Christian Thoughts,*

Disposition of Soul as if you were to dye immediately after you had received.

Sentences.

Probet seipsum homo. 1 Cor.

II.

Let a man examin himself, and so let him eat, &c.

Sunt Christiani mali qui vocantur fideles, & non sunt; in quibus Sacramenta Christi patiuntur injuriam. S. Aug.

There are evil Christians who are called Believers, but are not; such are all those who slight or prophane the Sacraments of Christ.

The

The Nineteenth DAY.

Of Alms.

I. **H**OW are we obliged to Jesus Christ, that he hath given us an Opportunity of being charitable to him, by substituting the Poor in his place. He is in the Eucharist to enkindle our affection, and to nourish the Souls of the Faithful. He is in the Poor to attract our Compassion, and to be nourished by the Faithful. Happy the man that giveth an Alms to Jesus Christ, but unhappy he, who doth refuse him:

him : You give your Dogs Food to eat, and you suffer Jesus Christ to dye for Want; What Injustice and Barbarity is this?

2. That which we give to the Rich and Great, is generally lost; that which we give to God is never lost. He returneth all with Interest, he repayeth all bountifully, even to a Glas of Water. Play, Riot, and Debauchery have ruined thousands of Families, but Alms never impoverished one. The most successful Art of heaping up Wealth, is, to spend it bountifully upon the Poor.

3. Men

3. Men at the last day shall be judged by their Alms; what Account will they give of the Expence of so much Wealth then, when the Poor shall accuse 'em? Then when Jesus Christ himself shall upbraid them with their hard heartedness. *Go ye cursed into everlasting fire: I was hungry, and you gave me no meat, I was naked, and you clothed me not, &c.* A Heart that is hardned towards the Poor, is the Heart of a Reprobate: on the contrary, a Soul truly charitable, is a Soul predestinated to Life. What can our Judge say against us, when he
E shall

shall see our Garments upon him, and our Bread and Money in his hands? We need not fear any thing at the Judgment-seat of Christ, if we have the Poor for our Advocates.

Application.

Consider how you behave yourself towards the Poor, whether you treat them as the Members of Christ; whether you do them all those good Offices you are obliged to do?

Sentences.

Fæneratur Domino qui miseretur pauperis. Prov. 19.

He

He that hath Mercy on
the Poor, lendeth unto the
Lord.

*Date omnibus, ne cui non
dederitis, ipse sit Christus.*
S. Aug.

Give Alms to every one
that asketh, lest he whom
ye deny should be Christ
himself in person.

The Twentieth DAY.

Of Example.

I. **E**Vil Examples have
destroyed many more
than the good Examples of
the holiest men have ever
E 2 been

been able to save. If one could open Hell, scarcely could one find one there, who might not say, Such or such a one hath damned me. What strange Account have we to give! God commandeth us to love our Enemies: we ruine the Souls of those who do us no harm. That man who hath been so unfortunate, as to destroy, by his Example, those Souls Christ purchased by his Blood, hath reason much to doubt his own Salvation. What can we hope for from Christ, who have robbed him of that which cost him so dear?

2. O you cruel Parents who lead unchristian Lives! well had it been for your Children, that they had never had a being, rather than have been born of you; you have been the Authors of their Lives only to be the Authors of their Death, Eternal Death; when they shall demand their Paradise of you at the day of Judgment, what will you be able to answer them?

3. Let us put on Christ Jesus, according to the commands of *S. Paul*; that men observing in us his Spirit, his Behaviour, his Vertues, may

be put in mind of him. We contribute no less to the Salvation of our Brethren by an Exemplary Life, than we do to their Destruction by a scandalous one.

Application.

Take care that you do nothing that may scandalize or tempt your Neighbour, and beg Pardon of God for those sins of others, which you have been the occasion of. Are not our own Crimes too too many that we draw upon our selves the guilt of others?

Sentences.

*Vae homini per quem scan-
da-*

dalum venit. Matth. 18.

Wo to the man by whom
Offences come.

*Pro tantis reus quantos se-
cum traxerit in reatum. Sal-
vian.*

We are guilty of all that
those commit, whom we
have betrayed into sin by
our Example.

The Twenty first DAY.

Of Sufferings

I. **W**E are not therefore
Christians that
we may be Rich, and live
in Pleasure; there is no need
E 4 of

80 *Christian Thoughts,*

of Christianity for this: The World rather should have been left in the state it was, under the Dominion of Phancy and Passion. The Christian life is a crucified life. We must either love the Cross, or renounce our Faith.

2. What saith the Gospel? *Blessed are they that mourn. Wo be to you Rich, who have your Consolation in this World.* Mark the Language of the Holy Spirit. One would think at present it were a barbarous Language, and no where understood, unless in Canada, and Japan, where Believers run to Martyrdom,
we

we should blot out this Article of Sufferings out of the Gospel of *Europe*. Do we believe that Happiness consisteth in Tears, and that the Rich are unhappy? And yet this is an Article of Faith, no less necessary to Salvation, than that of the Trinity, Incarnation, &c.

3. It becomes the Son of God to dye upon the Cross, that he might take Possession of his Glory! All the Saints never entred into Heaven, but by the way of Sufferings; and can we hope, that that which cost the Son and Saints of God so much, should cost us nothing. The

Cross is both the Portion
and the Mark of the Elect.
That Soul which suffers no-
thing, and will suffer no-
thing, hath the Character
of a Reprobate; he must un-
avoidably suffer, either in
this World, or in the other.

Application.

Adore Jesus Christ Crucified, and
beg of him the Grace to be here
made Partaker of his Sufferings,
that you may hereafter share in
his Glory.

Sentences.

Qui non bajulat Crucem su-
am, non est me dignus. Luc. 14.
He

He that taketh not up his
Cross and followeth me, is
not worthy of me.

*Pudeat sub spinato capite
membrum fieri delicatum. S.
Bern.*

How ill doth a soft and
delicate Member suit with a
head crowned with Thorns.

The Twenty second DAY.

*Of Conformity to the Will
of God.*

I. **T**He greatest Happi-
ness of a Creature
is to will that which his Cre-
ator Wills: 'tis in this one
thing, that the whole of
true

true Holiness doth consist :
Saints are therefore Saints,
because their Wills are con-
formable to Gods. What
ever Vertue you have, if you
want this, you are not truly
devout.

2. That Soul which is
not content with that which
God Wills, doth in some
sort attempt to usurp upon
the Authority of God. To
desire that things should go
otherwise than they do in
the World, is to desire, that
God should not be Master.
Whatever befalls us, befalls
us by his Order. Is it not
reasonable to consent to what-
ever infinite Wisdom ordains?

3. No-

3. Nothing happens to me by the appointment of God, but 'tis for my good. Should he himself take up a Sword to slay me, I am sure his hand would be guided by his heart; and what have I to fear from that heart that loves me? I will therefore Will nothing but what he Wills. I care not to complain of Heat or Cold, of Losses or Sicknes, &c. All this Change of Nature, and of man, passes through the hands of God. That which the World calls bad Weather, Affliction, Disgrace, is an Advantage, a good Fortune and a Favour of Heaven, when

when we consider it in the
Order and Method of Di-
vine Providence.

Application.

Renounce your own Will, and
pray God that his may be al-
ways accomplished upon you.

Sentences.

Ita pater quia sic fuit. pla-
citum ante te. Matth. 11.

Even so Father, for so it
seemed good in thy sight.

Ille placet Deo, cui placet
Deus. S. Aug.

We please God, when
what ever God Wills pleases
us.

The

The Twenty third DAY.

Of Trust in God.

A Man trusts his health with a Physitian, his Sute with his Advocate, and his Life, if he be blind, to a Child, and sometimes to a Dog; and shall we make any difficulty to give up our selves to the Conduct of God?

2. The Cares of Divine Providence extend themselves even to Ants and Flies: How can we then doubt it to our Souls created after the Image of God, and purchased by

by the Blood of Christ? God does free and support Infidels who know him not; he showers down his Benefits upon the wicked who blaspheme his holy Name. What will he not then do for Christians, who honour, and who love him?

3. Our concerns are much better in his hands, than in our own. Let us leave the matter then to him, he is our Father and our Mother altogether. That tenderness which he has for his Children, does oblige him to take care of 'em. He has promised us his Protection, he will not be worse than his Word.

Of Trust in God. 89

Word Heaven and Earth
shall sooner perish, than God
permit a good man to perish,
who puts his trust in him.

Application.

Examin your own heart, and try
whether it has trust in God,
worthy of the Goodness of
God, and the Merits of Christ.

Sentences.

*Deus meus es tu in manibus
tuis sortes meae. Ps. 30.*

Thou art my God, in thee
is my hopes.

*Projice te in eum, non se
subtrahat ut cadas. S. Aug.*

Commit all your Care to
God, he will not deceive you.

The

The Twenty fourth DAY.

Of the Love of God.

I. **G**OD so loves us, that he has given us his only Son; if he had had any thing better, he would have given it us. Is not this to purchase our Love, dear enough when he purchases it at this Rate; Indifferent Goodness has a just Title to our Love: Why should we not then love infinite Goodness? What! shall Goodness cease to be amiable, because 'tis Infinite?

2. God commands me to love

love him : Is this too severe a Commandment, to love a Beauty Infinitely lovely? He commands me to love him with all my Heart ; Is this little Heart too great a Present for so great a God? But he that says All, doth except nothing. Whatever part I give him, if I do not give him all, I do not give him enough.

3. If Eternity could have an end, it were not too much in the Judgment of the Devils themselves, to undergo Hell, to obtain the Grace of loving God. There is not one of the Damn'd, who would not think himself happy

py, if after innumerable Ages of Sufferings, he could exert one Act of Love. I can Love God, if I will, without its costing me much trouble: not to do so when one can, is an Evil greater than Hell itself.

Application.

Cast off all love but that of God, and endeavour with all your might to love him above all things.

Sentences.

Si Charitatem non habueris nihil sum. 1 COR. 13.

If I have not Charity, I am nothing.

Si amare pigebat, redamare non pigeat. S. Aug.

Though we cannot love God first, let us at least return his Love.

The Twenty fifth DAY.

*Of the Love of our Saviour
Jesus Christ.*

Nothing ever cost so dear as a Soul : the Life of God was the price of it. I deserved Hell : the Devil and all the Creatures demanded the Punishment of my Crimes : Jesus Christ heark-

hearken'd to nothing but his own heart, which begged of him my Pardon ; he has had Pitty of me, and has given the last drop of his Blood to redeem me. So that though I were not God my Creator's, yet I should be Christ my Redecmers. The least I owe him, is to give him thanks for the good he has done me; though I do not return him Life for Life, I ought at least, to return him Love for Love.

2. I give a Dog a Bone that's good for nothing ; for this nothing he loves me ; he careesses me, he guards me. Jesus has given me his Graces

ces, his Blood, his Merits, all his Treasures, and yet I continue insensible. Ungrateful and unnatural Soul! learn thy Duty of a Beast, the Dog's thy Master and thy Judge. If his Example do not reform thy heart, thou art more brutish than the Beasts themselves.

3. We have a heart very tender towards our Friends, very sensible of all the good Offices they do us: Must Christ only be treated with Insensibleness and Ingratitude? Which of our Friends has been crucified for us?

Application.

Beg the Love of Christ, of Christ himself, for no body can love him, without his Grace.

Sentences.

Si quis non amat Dominum Jesum Christum sit Anathema.
I COR. 16.

If a Man love not our Lord Jesus Christ, let him be Anathema.

Si totum me debeo pro me facto, quid addam pro Refecto, & refecto hoc modo?
S. Bern.

If I owe my whole self for being Created, What do I owe for being redeem'd, and redeemed this manner?

The

The Twenty sixth DAY.

Of Obedience.

TH E R E is no one
Duty of a Christian
more expressly enjoyn'd, or
more frequently and forcibly
inculcated, than Obedience;
nor was the Example of our
Saviour's Life more illustri-
ous and eminent in any one
Instance of Vertue, than in
this. Pretend not there-
fore to be led by the same
Spirit, unless you bring forth
the same Fruit. Nothing is
more repugnant to the Spi-
rit of the Gospel, than the
F Spirit

Spirit of Contention. The Wisdom that is from above, is, first pure, and then peaceable. Impurity makes us Beasts; Disobedience, Devils.

2. Obedience is the Fruit of two of the most perfect and exalted Vertues in the Gospel, Charity and Self-resignation: The former frees us from those Jealousies and Suspensions, the latter, from the Pride and Wilfulness, which hinders our Submission and Compliance with the Commands of our Superiors; on this humble and charitable Soul the Spirit of God rests, in this humble and charitable Soul, the Peace of God dwells.

dwells. Disobedience does indeed generally pretend to a very honourable Parentage, and will be thought the Child of Sincerity and Courage: Vain Pretences of a deluded mind, many vile and corrupt Affections, may mingle themselves with the most plausible opposition to Superiors: But meek suffering is not lyable to Imposture. We must remember too, that he who had heat enough to fight, had not Constance enough to suffer for his Master.

3. Obedience implys more than not to resist our Governours. He that commands

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us to love our Enemies, expects sure more from us, than not to hate and injure those whom he has set over us. Where our Governour the Vice-Roy of God opposes not the Government of his and our Lord: There negative Loyalty is like negative Righteousness. We must in all we lawfully may, be zealous for the Honour and Security of the Government: Not to be a Rebel is not all that goes to make up a good Subject.

Application.

Imitate the Meekness, if you would possess the Peace of Christ: Ad-

mit

mit of no Pretences to colour Disobedience. For there is not in the World a more flat and monstrous Contradiction, than a contentious or disobedient Christian.

Sentences.

*Omnis anima potestatibus
supereminentibus subiecta esto.*
Rom. 13.

Let every Soul be subject
to the higher Powers.

*Nec dedignandum seruo,
quod praecepit in Domino,* St.
Bern.

How well will Obedience
become the Servant, since it
was so much practised by
our great Lord and Master.

The Twenty seventh DAY.

Of the Love of our Neighbour.

I. **T**H A T Soul that loves not its Neighbour, cannot truly say, it loves God. Whatever good Works we do, we do nothing, if we do not love our Brethren. Martyrdom it self is an abomination to God, without Charity.

2. This is my Commandment, saith Christ, That ye love one another, as I have loved you. Though Men should have nothing in them
ami-

amiable, but this, that they are loved by Jesus Christ. Is not this enough to oblige me to love 'em with all my heart? I should be very nice and proud, if I could not love that which our Saviour loved better than himself.

3. Do I love all men, as Jesus has loved me? that is, so as to be ready to give my Estate and my Life for them? how rare is this Affection amongst Christians? And yet this is that of Christ Jesus, and of all true Christians.

Application.

Endeavour to kindle in your self a most tender Compassion for those whom Christ has loved so

F 4.

tender-

tenderly; and take up a firm resolution, that you'll never do any thing injurious to the love of your Neighbour.

Sentences.

Qui diligit proximum, legem implevit. Rom. 13.

Love is the fulfilling of the Law.

Dilectio sola discernit inter filios Dei & filios Diaboli. S. Aug.

Charity is the distinguishing Character of a Child of God, from a Child of the Devil.

The

The Twenty Eighth DAY.

Of the Love of our Enemies.

I. **C**harity is so inseparable from Christianity, that we are obliged to love even our Enemies. of this Christ hath given us both a Precept and Example. Does God command, and we think much to obey? God forgives his Murth'ers his Death, and we cannot forgive our Brethren a petty Injury.

2. There is no Forgiveness for that Soul, who will not forgive. God will forgive us, as we forgive others. A

Christian that will revenge himself, condemns himself by his own mouth every time he repeats the Lords Prayer. We must either love our Enemies, or hate ourselves.

3. One would think, that two Christians, who hate one another, were not of the same Religion; for what Probability is there, that those who cannot endure one another, should ever approach the same Holy Table, eat the same Food, expect the same Paradise, and hope to live together in it eternally? It is not permitted, us to hate any thing but the Devils, and it belongs only to the Damn'd
to

to hate one another. There is no more manifest sign of Reprobation, than not to forgive an Injury. The Soul that has this Property, is thereby mark'd out for Hell.

Application

Examine your heart in the presence of a crucified Christ; and if you find in it hatred or enmity for any whosoever, learn Charity and Tenderness from the Wounds of Jesus.

Sentences.

Qui odit fratrem suum homicida est. 1 John 3.

He

He that hateth his Brother
is a Murtherer.

*Vindictam inquit Christianus,
non dum vindicatus est Chris-
tus. S. Aug.*

Wilt thou a Christian re-
venge thy self, when the
Death of Christ is not yet re-
venged.

The Twenty ninth DAY.

Of the Imitation of Christ.

I **T**HE first Man rui-
ned himself by af-
fecting to be like
God. All other Men cannot
save themselves but by be-
coming like the Son of God.

He

He

He is become our Model, by becoming Man: we ought to become his Images. He is the Head of the Elect: To be a Reprobate, is not to resemble him.

2. We study with much Industry the Modes and Fashions of the World: and we do not as much as cast one glance upon the life of Christ. Courtiers conform themselves to their Prince; Philosophers have had Disciples who have imitated them, even to the Defects of Nature. Have I ever entertained serious Thoughts of

of imitating the Vertues of the Son of God? What shame is it to me, that I have not yet advanced one step to follow him! And what a Reproach is it to him to march before us, and not have one to follow him?

3. What shall I say in the day of Judgment, when I shall be to be compared with my Model or Pattern, when the Life of Jesus shall be set against mine, his Humility against my Pride, his Wounds against my Wantonness, his Sweetness and Meekness against my Fury and Passions, &c. Ah! what

Of the Imitation of Christ L.L.L.

a Monster is a Christian without Christianity? one Baptised, and yet a slave of the Devil? Under the Character of the Cross, and yet a Confederate of the World and Flesh, & I must therefore either renounce my Baptism, and my Profession of Christianity, or else conform my life to that of my Saviour. Christianity, to define it rightly, is nothing else but the Imitation of Christ.

loquor
sindO

Application.

See whether there appear in you any Feature of the Son of God, and whether any man, seeing you act as you do, will be apt to

to take you for a Disciple of
Christ.

Sentences:

*Magister, sequar te quocun-
que ieris.* Matth. 8.

Lord, I will follow thee
whithersoever thou goest.

*Sine causa sum Christianus,
si Christum non sequor.* S. Bern.

I am a Christian to little
purpose, if I do not follow
Christ.

The

Christian Thoughts 113

The Thirtieth DAY.

Of Zeal in the Service of God.

Let us have as much Zeal for God, as he has for us; and let us promote our Salvation with the same Earnestness God himself does. All that he acts without himself is for the perfecting our Souls. All the desires of his heart, all the Cares of his Providence, all the Tenders of his Mercy do aim at this. How just matter of Confusion is this, to a luke-warm Soul!

2. If a Man were to judge of

of God by our sloth and stupidity, one would be apt to think, he were not worth the serving, and that his Rewards were very inconsiderable. What Opinion can we have of that Master, whose Servants serve him negligently, and without affection? We do dishonour God, and disparage his Service, whenever we do that which he desires of us, coldly and carelessly. Wo be to him that does the Work of the Lord negligently.

3. One Action done for God, be it as little as it will, is more worth a Thousand times, than all the Achievements.

ments of Heros and Conquerours. If a man vaunts himself so much for his Courage in attempting vain things, how much more justly may he glory, when he exerts it in the pursuit of Heaven? What! the Servants of the Devil do not spare themselves, they give back at nothing, they never bemoan themselves whatever trouble they undergo. Is Jesus Christ less considerable than the Devils? Is Paradise less worth than Hell! Ah! Hell hereafter shall be my School. To love God as much as the Damn'd hate him, to serve God as men serve the World and the Devil.

Devil, sure this can't be too much.

Application.

Examine your Behaviour in the Service of God. Mark those Affections wherein you are most remiss and sluggish, and endeavour so to awaken and stir up your self, that you may perform 'em hereafter in a manner worthy of such a Master.

Sentences:

Spiritu ferventes, Domino servientes. Rom. 12.

Fervent in Spirit, serving the Lord.

Qua-

Quales impetus habebas ad mundum, tales habeas ad Artificem mundi. S. Aug.

Have the same Passion for the Creator of the World, which you have had for the World it self.

A Prayer

1794

1875-1876-1877-1878-1879-1880-1881-1882-1883-1884-1885-1886-1887-1888-1889-1890-1891-1892-1893-1894-1895-1896-1897-1898-1899-1900-1901-1902-1903-1904-1905-1906-1907-1908-1909-1910-1911-1912-1913-1914-1915-1916-1917-1918-1919-1920-1921-1922-1923-1924-1925-1926-1927-1928-1929-1930-1931-1932-1933-1934-1935-1936-1937-1938-1939-1940-1941-1942-1943-1944-1945-1946-1947-1948-1949-1950-1951-1952-1953-1954-1955-1956-1957-1958-1959-1960-1961-1962-1963-1964-1965-1966-1967-1968-1969-1970-1971-1972-1973-1974-1975-1976-1977-1978-1979-1980-1981-1982-1983-1984-1985-1986-1987-1988-1989-1990-1991-1992-1993-1994-1995-1996-1997-1998-1999-2000-2001-2002-2003-2004-2005-2006-2007-2008-2009-2010-2011-2012-2013-2014-2015-2016-2017-2018-2019-2020-2021-2022-2023-2024-2025-2026-2027-2028-2029-2030-2031-2032-2033-2034-2035-2036-2037-2038-2039-2040-2041-2042-2043-2044-2045-2046-2047-2048-2049-2050-2051-2052-2053-2054-2055-2056-2057-2058-2059-2060-2061-2062-2063-2064-2065-2066-2067-2068-2069-2070-2071-2072-2073-2074-2075-2076-2077-2078-2079-2080-2081-2082-2083-2084-2085-2086-2087-2088-2089-2090-2091-2092-2093-2094-2095-2096-2097-2098-2099-2100-2101-2102-2103-2104-2105-2106-2107-2108-2109-2110-2111-2112-2113-2114-2115-2116-2117-2118-2119-2120-2121-2122-2123-2124-2125-2126-2127-2128-2129-2130-2131-2132-2133-2134-2135-2136-2137-2138-2139-2140-2141-2142-2143-2144-2145-2146-2147-2148-2149-2150-2151-2152-2153-2154-2155-2156-2157-2158-2159-2160-2161-2162-2163-2164-2165-2166-2167-2168-2169-2170-2171-2172-2173-2174-2175-2176-2177-2178-2179-2180-2181-2182-2183-2184-2185-2186-2187-2188-2189-2190-2191-2192-2193-2194-2195-2196-2197-2198-2199-2200-2201-2202-2203-2204-2205-2206-2207-2208-2209-2210-2211-2212-2213-2214-2215-2216-2217-2218-2219-2220-2221-2222-2223-2224-2225-2226-2227-2228-2229-2230-2231-2232-2233-2234-2235-2236-2237-2238-2239-2240-2241-2242-2243-2244-2245-2246-2247-2248-2249-2250-2251-2252-2253-2254-2255-2256-2257-2258-2259-2260-2261-2262-2263-2264-2265-2266-2267-2268-2269-2270-2271-2272-2273-2274-2275-2276-2277-2278-2279-2280-2281-2282-2283-2284-2285-2286-2287-2288-2289-2290-2291-2292-2293-2294-2295-2296-2297-2298-2299-2300-2301-2302-2303-2304-2305-2306-2307-2308-2309-2310-2311-2312-2313-2314-2315-2316-2317-2318-2319-2320-2321-2322-2323-2324-2325-2326-2327-2328-2329-2330-2331-2332-2333-2334-2335-2336-2337-2338-2339-2340-2341-2342-2343-2344-2345-2346-2347-2348-2349-2350-2351-2352-2353-2354-2355-2356-2357-2358-2359-2360-2361-2362-2363-2364-2365-2366-2367-2368-2369-2370-2371-2372-2373-2374-2375-2376-2377-2378-2379-2380-2381-2382-2383-2384-2385-2386-2387-2388-2389-2390-2391-2392-2393-2394-2395-2396-2397-2398-2399-2400-2401-2402-2403-2404-2405-2406-2407-2408-2409-2410-2411-2412-2413-2414-2415-2416-2417-2418-2419-2420-2421-2422-2423-2424-2425-2426-2427-2428-2429-2430-2431-2432-2433-2434-2435-2436-2437-2438-2439-2440-2441-2442-2443-2444-2445-2446-2447-2448-2449-2450-2451-2452-2453-2454-2455-2456-2457-2458-2459-2460-2461-2462-2463-2464-2465-2466-2467-2468-2469-2470-2471-2472-2473-2474-2475-2476-2477-2478-2479-2480-2481-2482-2483-2484-2485-2486-2487-2488-2489-2490-2491-2492-2493-2494-2495-2496-2497-2498-2499-2500-2501-2502-2503-2504-2505-2506-2507-2508-2509-2510-2511-2512-2513-2514-2515-2516-2517-2518-2519-2520-2521-2522-2523-2524-2525-2526-2527-2528-2529-2530-2531-2532-2533-2534-2535-2536-2537-2538-2539-2540-2541-2542-2543-2544-2545-2546-2547-2548-2549-2550-2551-2552-2553-2554-2555-2556-2557-2558-2559-2560-2561-2562-2563-2564-2565-2566-2567-2568-2569-2570-2571-2572-2573-2574-2575-2576-2577-2578-2579-2580-2581-2582-2583-2584-2585-2586-2587-2588-2589-2590-2591-2592-2593-2594-2595-2596-2597-2598-2599-2600-2601-2602-2603-2604-2605-2606-2607-2608-2609-2610-2611-2612-2613-2614-2615-2616-2617-2618-2619-2620-2621-2622-2623-2624-2625-2626-2627-2628-2629-2630-2631-2632-2633-2634-2635-2636-2637-2638-2639-2640-2641-2642-2643-2644-2645-2646-2647-2648-2649-2650-2651-2652-2653-2654-2655-2656-2657-2658-2659-2660-2661-2662-2663-2664-2665-2666-2667-2668-2669-2670-2671-2672-2673-2674-2675-2676-2677-2678-2679-2680-2681-2682-2683-2684-2685-2686-2687-2688-2689-2690-2691-2692-2693

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A Prayer to God :

Which a Christian Soul may repeat every day, expressing what those Sentiments are, which it desires to have in the hour of Death: In which you may behold the Acts of all the most exalted Vertues, and especially of a true Contrition for sin, and of a perfect love toward God.

MY Lord, and my God! in this uncertainty of the Time, and Place, and Manner of my Death, in which it is thy will, that I should live, I desire to adore
the

the Methods of thy Providence in all, which thou hast been pleased to ordain concerning it from all Eternity; and not knowing what may be the Sentiments of my Soul at that time: I do at present, what I desire should be done then; and I beseech thee to ratifie and accept then, that which I now declare and protest before thee.

I thank thee then, my Lord, and my God, at present! for in the last moment of my life, 'tis possible, bereaved of Speech and Reason, I shall not be able either to speak to, or think of, thee. I thank thee, I say, that thou hast
given

given me a being, thou mightest have left me for ever in my first nothing: I thank thee, that thou hast given me Birth, in a Christian-Age, and Country, when I might have been born in an Age and Country of Paganism. I thank thee, that thou hast regenerated me by Baptism.

I adore thee, O thou fountain of my Life of Nature! O thou fountain of my Regeneration by Grace! O thou ultimate end of my Soul! and my utmost felicity in Glory! Thou art the prime Truth, and I believe unchangeably that which thou dost say.

G

Thou

Thou art the sovereign Faithfulness, and I incessantly hope for that which thou dost promise. Thou art the supreme Good, and I love thee only, and desire to do so for ever.

'Tis thou, O my God! Father, Son, and Holy Ghost, One in Essence, and three in Persons, who hast created me by an Effect of thy Power, who hast redeem'd me by an excess of thy Love, who hast sanctified me by the Infusion of thy Grace, who hast conducted me by the Rules of thy Providence, and hast destined me to the Participation of thy Glory.

For

For this end thou hast admitted me into the Bosom of the Church thy Spouse; and in it hast guided me by the clearest Lights: thou hast prevented me with thy most holy Graces, and hast inspired me with the most tender Passions, and hast prepared for me thy most glorious Sacraments, thou hast refresh'd me with the Body and Blood of my Saviour Jesus Christ thy only Son; and hast often spread abroad in my Heart, the Graces and the Gifts of thy Holy Spirit.

How much Love! How many Benefits! How many Honours! How many Fa-

yours ! How many Graces !
How many Mercies has this
poor Soul received ? which
for all those Kindnesses which
thou hast done it, whereof
thou only knowest the Num-
ber and the Value, returns
thee nothing but Acts of Im-
piety, Infidelity, Ingratitude,
nothing but Transgressions
and Crimes, more numerous
than the hairs of my head,
or the days of my life.

But O my God! the more
I have to be ashamed of, in
having offended thee, the
more will be thy Glory in
pardoning me; sins without
number such as mine, stand
in need of Mercies without
bounds

1845

bounds, such as are thine.

Therefore my Lord, and my God! I fly to thy boundless Mercies, being sorry at my Heart, that I have provoked thee so long, that I have known thee so late, and loved thee so little; and were I never to have more than this moment, I would imploy it in loving thee, O thou Sovereign Good! because thou art that which thou art, and because thou alone dost merit the Love and Adoration of all thy Creatures.

Here in thy presence, O Eternal Love! who will be for ever lovely, and never

loved enough, I do detest
all the Sins of my life, because
they are repugnant to thy
adorable Sanctity; and I de-
test these my sins on the same
Motives, upon which Jesus
Christ detested them in his
Agony in the Garden: and
upon the same Motives for
which thou, O my God, Fa-
ther, Son, and Holy Ghost,
One in Essence, and Three in
Persons, dost detest 'em.

And I offer thee for repara-
tion of these outrages my
sins have done thee, the Love,
Obedience, and Merits of
my blessed Lord and Saviour:
and I submit to this death, as
the just Punishment of my
fin.

sin, having been a Traitor,
and disloyal to thee, and
therefore most justly senten-
ced to death: I most willingly
submit to the destruction of
this Body which has been the
Foundation of so many In-
temperances, and the Instru-
ment of so many sins. I sub-
mit to the Destruction of my
present being, in Obedience
to that Sovereign Dominion
which thou hast over me: I
submit to all the Desertions,
all the Troubles, all the A-
gonies, all the Pains, all the
Temptations, and all the evils
which thou hast reserved for
my sins and offences, being all
the Satisfaction I am able to
make

make to thy adorable Majesty.

And being able to do no more, my Lord & my God! I beseech thee to remember, that I am the Work of thy hands, the purchase of thy Blood, the Conquest of thy Cross, the Gage of thy Death, and the Effect of thy love. 'Tis to thy Death that I unite mine, and to thy Love that I unite mine, protesting that I admit no other Sentiments, than agree with the Faith of thy Church, and that I admit no other Motions in my Heart, than those of Hope in thy Merits, and love of thy Goodness.

If

If there be any thing in
me contrary to this I disown
it, I retract it; and it is my
desire, that the last Motion
of my Soul, may be one of
Adoration, offering up to
thee the Homage of my
whole being, which is more
thine, than 'tis my own; and
may it be together a Motion
of Love, which loving thee
for thy self, may be continued
to all Eternity.

'Tis true, O God! that
notwithstanding all this, I
am under great Fears, because
my Crimes are so great, and
thy Judgments so terrible:
But it is also true, that not-
withstanding my Fears, my
hopes

hopes are greater, because thou art Mercy and dost pardon, because thou art great mercy, and dost pardon without bounds; because thou art all Mercy, nay Mercy it self, and dost pardon all.

Full of this Amorous and sweet confidence which I have in thee, I hope to behold thy Glory in the Land of the Living; those (I mean) of whom thou art the Resurrection and the Life: And therefore after I have again adored thy Power, which created me, thy Goodness which redeem'd me, thy Wisdom which has enlightned me, thy Providence which

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Mercy
pardon
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which has governed me, thy Mercy which has so often pardoned me; I also adore thy Justice, and submit myself to it, for that moment it has decreed to judge me.

And I submit with this Confidence, that thy Mercy will not forsake me, that that will answer for me before thy Justice; and that I shall forever sing of thy Mercies: So be it. *Amen.*

F I N I S.